

# CHRISTIAN SECRETARY.

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## CONDITIONS.

### THE CHRISTIAN SECRETARY.

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UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION.

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From the American Baptist Magazine.

### BURMAN MISSION.

In the last Magazine we gave Mr. Boardman's letter, containing an account of the school established at Tavoy, in which he referred to a more extended plan of operations in relation to education, which would soon be communicated to the Board. This article has been received, but is deferred to the next Number, for the purpose of inserting his journal for August. The reader will peruse, in this journal, with deep interest, the desire expressed by one of the native converts, that more Missionaries may be sent to the stations.—Let the expression of this desire from one recently enveloped in heathen darkness, awaken a deepened interest in the minds of Christians in this land, and lead each one to imitate the woman in the gospel, of whom it was said, *She hath done what she could.* In churches where Primary Societies are not organized, let some one be excited to originate and put them in successful operation. Where they are already organized, let zealous efforts for accessions be made, that adequate means may be furnished for an extension of the Mission. Especially, let united prayers be offered to Heaven, that missionary ardor may be given to those among us, who are qualified to unfurl the banner of the cross in heathen lands.

MR. BOARDMAN'S JOURNAL.

### Chinese Youth.

Tavoy, Aug. 1, 1829. Another interview with the Chinese youth, so often mentioned in the journal for July. Every interview with him strengthens my conviction that he is truly converted.

At the zayat I had thirty or forty hearers, some of whom listened attentively, and took away portions of our Scriptures. Some, however, manifested a disposition to compare our doctrine with that of Gaudama, and to condemn or approve, according as it disagrees or agrees with the dogmas of that aspiring atheist. Thus the Burmans, on first hearing of an eternal God and Saviour, immediately arraign him before the tribunal of Gaudama.

2. A spirit of serious inquiry pervaded the congregation to day, and one man seemed deeply impressed with the exhibition of divine truth.

### Baptism Administered.

3. *Lord's day.* Having repeatedly examined Moung Bo, and Ke-cheang, the two persons who applied for baptism last month, we have felt that we could defer their case no longer; and to-day has been fixed upon for administering the ordinance. Accordingly, after worship, a little band of us, passing through that part of the town most sacred to Gaudama, bent our way among pagodas, temples, and kyoungs,—alike unheeded and unheeding—and entering the high pagoda road, we passed on till we arrived at the baptismal tank. Near the tank was a tall pagoda, pointing its gilded head to the skies. It being Burman as well as Christian worship-day, the multitudes were gathered around to pay their devotions at the gilded shrines. In that tank, under the shadow of that pagoda, and in sight of their former companions, who now gazed with mingled astonishment and malice, the two young disciples solemnly renounced their vain idols, and put on the Lord Jesus Christ. O, it was a joyful, memorable occasion. Some of the heavenly host, I doubt not, gazed on the sight with approbation; and He who promised to be in the midst of two or three assembled in his name, was, I trust, in the midst of us.

Aug. 4 and 5. No hearers at the zayat.—Moung Shway-bwen says the opposition to us has greatly increased since the baptism. As he passes the streets the people point at him and say, "That is a heretic—he is crazy, he is a wicked wretch that has renounced the religion of his fathers." &c. But he adds, "I can bear it. My mind is decided. I fear not death for Christ's sake, for it would be infinite gain." The whole town seems to be in an uproar on account of Moung Bo's baptism.—May we be kept from "rendering evil for evil."

7. Had the unspeakable pleasure of hearing from America by letters and magazines. Bless the Lord, O my soul, for the glorious news of the prosperity of the Redeemer's kingdom. Moung Bo came and told how happy he was, although persecuted in every quarter. Many

listening hearers at the zayat. There seems to be some shaking among the dry bones.

8. This morning received the joyful intelligence of the effusion of the Holy Spirit at Maulmying; in the afternoon, had a very attentive congregation at the zayat. Yesterday and to-day are among the most pleasant days of my life, and the most encouraging as respects usefulness among the heathen. O that the shower of grace which has begun to fall at Maulmying, may soon reach Tavoy. I seem to see the day dawning. Rise, thou Sun of righteousness, with healing in thy wings.

9. It being Burman worship-day, I had but few hearers. Those few, however, paid good attention to the word spoken, and two of them took away books to read. May the Lord accompany his own word with a divine blessing.

10. *Lord's-day.* Had worship in English with my partner and the Chinese Christian, the Burman Christians holding a prayer-meeting with the school at the same time. Afterwards we had public worship in Burman, and then I catechised the school boys. After dinner, at 2 o'clock, went to the zayat, when we had an attentive congregation. Two persons in particular, professed to be convinced that the gospel is true, and begged for Christian books. After tea, had Burman worship, as usual. Two Karens from the jungle were present. It is proposed to commence, at sunrise, to-morrow, a daily devotional exercise, at which the Burman Christians and the school-boys are to meet me at the house. May the Lord vouchsafe to us his gracious presence!

12. The two persons mentioned on the 9th inst. came again and afforded encouraging signs of an inquiring, if I may not say, of a believing mind.

### Public Support of Schools.

To the Civil Commissioner for these Provinces, I mentioned the subject of native schools, and he assured me that a day school for native boys should be supported by government.—This appears to be a favorable opening, as the boys of the boarding school can be taught gratuitously in the day school, and can still enjoy the same advantages of Christian instruction as at present.

### Incident of a Native Christian.

To-day, one of the native Christians finding a book which he had been writing with much care, torn to pieces, "his mind, (to use his own expression) rose" to an unwarrantable pitch. Being engaged at the time, I knew nothing of the affair till he had left the house. As soon as I was disengaged, the poor penitent came and related the whole story to me. He was so ashamed of his anger, that he could not look me in the face. It only made me love him the more. He is generally of a most humble and quiet spirit. I can cordially forgive him, and I doubt not God has forgiven him. But he could not forgive himself. Several hours after he said to me, "My mind is still hot, on account of my sin." On my telling him that God would show mercy to those who confess and forsake their sins, he seemed relieved.

### Description of Lord's-day Services.

17. *Lord's-day eve.* The past may perhaps be considered a fair specimen of the manner of our spending the Lord's-day. At 6 o'clock we have Burman worship with the Christians and the school. After this, till breakfast at eight, we spend the time in retirement and English reading. The scholars, meanwhile, are taught the catechism by a Burman Christian. After family worship and breakfast, my dear partner and myself, with the Chinese Christian, have worship, and a printed sermon is read. At the same time the Burman Christians hold a prayer-meeting with the school in an adjoining room. After this, public worship in Burman, and catechising the boys. After dinner, at 2 o'clock, I go to the zayat, and remain till dark. After tea, Burman family worship, when one of the native Christians prays. From eight till ten o'clock, read Scripture, perform evening devotions, &c. &c. Mrs. Boardman is engaged in the afternoon and evening in family cares, and in giving religious instruction to the scholars and domestics. To-day, while I was catechising the boys in the hall, the Burmans were holding a religious meeting in the west verandah, and the Chinese Christian explaining the gospel to a company of his countrymen in the east verandah of our house. One of the Chinese has become so far enlightened as to refuse to worship images, by which he has lost his situation. But he says, "God will take care of me."

### Inquirers multiplied.

Aug. 20. Many Chinese came to converse with Ke-cheang on religion.

21. Moung Shway-ken, the young man mentioned on the 11th of July, called at the house. He has experienced opposition for going out of town, for a single day, and time, he has been thinking of the gospel, and is almost persuaded to be a Christian. O, that he were altogether so.

22. Moung Shway-bwen relates that a very respectable Burman called at the zayat, and professed a conviction of the truth of the gospel. He first heard the truth from Moung Bo, ten days ago, and has since been constantly employed in considering it. He professes to be a decided believer.

24. One of my hearers at worship to-day, was Moung Shway-Kyah, a reputable and in-

telligent young man, mentioned in my journal for July 7th, as "accompanying Moung Bo, and thinking like him." He now professes a firm attachment to the gospel; and we have reason to hope he is sincere.

Six Chinese came to-day, to converse with Ke-cheang. It appears that ten or twelve persons, are almost daily in the habit of visiting him at his lodgings, to converse respecting the gospel. These circumstances, together with a letter I have recently perused, from a friend in Singapore, encourage me to hope, the Holy Spirit is about to be poured out on "the dispersed" of this interesting people.

### Hopeful case of a Karen.

Aug. 26. About a month since, a very interesting young Karen was found by Ko-thah-buoy, in the niche of a pagoda, where he had been fasting two days. Knowing only the religion of Gaudama, which he had heard from the Burmans, he had embraced it so far as to practise this austerity, in the hope of obtaining a great reward in a future state. Our Karen Christian explained to him the folly of fasting, as practised by the Burmans, and invited the young man to our house, where he paid a very serious attention to Christian instruction.—After learning the way of the Lord more perfectly, he took a Christian book and returned to his native forest. Our prayers accompanied him. We all remarked something peculiarly interesting and amiable in his appearance. I have often wished to have him live with me, in hope that he might become a Christian, and a herald of the gospel. Yesterday, this young man returned to us, with three of his relations, to receive further instructions. After conversing with me for some time, and attending Burman worship with us, he went to Ko-thah-buoy's apartment, where I heard them talking of the gospel till near midnight; and at break of day, this morning, the conversation was renewed. This afternoon, he expressed a wish to live with me, in order to learn more fully about the true God and Saviour. On my inquiring how long he would be willing to stay for this purpose, he replied, "ten or twelve years, till I can learn fully about God and Christ. Many of the Karens will also come." He is a youth of good understanding, quick apprehension, and amiable manners. He says, he wishes no longer to worship heaps of brick,\* but to know and serve the everliving and true God.

### Expense of heathen worship.

To-day, I attended the funeral of a Chinese, who had become a Buddhist, and had expended 150000 rupees in erecting and gilding pagodas in this place. When will Christians do as liberally for the true God, as these heathens do for their gods of brick and mortar?

### Macedonian cry from a Karen Convert.

Aug. 27. After evening worship in Burman, the Karen Christian having related the adventures of the day, said to me, "there is one subject on which I wish to await your decision: I wish you would write to America, for more teachers to be sent out." It is not a little singular, that the same subject had rested with much weight on my own mind nearly all the day. Indeed, we are in very great need of at least two additional missionaries in the province of Tavoy.

### Brief retrospect.

Aug. 30 and 31. We are not left wholly without encouragement. Our school is in a more flourishing state than at any former period; and one of the boys appears somewhat impressed with a sense of divine things;—many Karens have heard the gospel & professed to embrace it; and we hope that in the course of the last two months, since the zayat was opened, one or two persons have been saved. Several others appear to be inquiring; and the gospel has been heard, and the Scriptures read, by several hundred persons. "God's word will not return to him void." In the divine promises alone, our hopes are fixed and firm. Whatever of good may have been, or may hereafter be done, should be wholly ascribed to the operation of the Holy Spirit. To that blessed Agent's care I commit the interests of truth in this place, and adopt the language of the praying prophet, "O Lord, revive thy work; in the midst of the years make known; in wrath remember mercy."

GEO. D. BOARDMAN.

LETTER FROM MRS WADE TO MRS B. OF SALEM.

Maulmying, Sept. 22, 1829.

Respected and very dear Mrs B. Your kind and very acceptable letter of January last, was received July 8th, and permit me to assure you, that its contents not only afforded "instruction," but also gave me real pleasure. Fancy what it must be, to live here in this dark pagan land six months, and yet seeing the face of a single Christian, which again these poor uncivilized Burmans, which again I perused your very welcome letter. But do not let me convey the idea that I feel discontented, for I am really happy in the station in which kind Providence has placed me, and can say with the greatest sincerity, that I was never more cheerful, and would not exchange my situation for any that my dear native country could present.

There are three women now learning to read in the girl's school. One of the number,

\* The pagodas.

is Mah Lah, who was baptized some time since, and has made such proficiency in knowledge of divine things, as gives us a great deal of pleasure. The other two, are hopeful inquirers. Could you spend one day with the young converts, or even attend one of their little meetings, and hear them all pray, I am sure you would feel delighted, and more than repaid for all your benevolent exertions to support the school. You will hear from the journals, of Mal Nyo, who is upwards of eighty years old, and was baptized with Mary Hasseltine, and Me A. She walks near a mile, three or four times every week, to see us and get religious instruction. The girls who have been baptized, are very much attached to her, and she is equally fond of them, and seems to require the same kind of instruction, so that she is always counted in the class of young converts. The delightful task of leading forward these little ones in the "divine life," with the time usually devoted to the Christian women and inquirers, together with the school, must, you will readily suppose, occupy all my time, so that I find it necessary to exclude myself from all English Society. I hardly need observe, that I every day feel my need of the advice and assistance of our dear and much lamented sister Judson. How dark the dispensation, and how mysterious the Providence which called her away at this interesting period of the mission! But we all desire to bow in humble and silent submission, resting assured that the salvation of souls is a cause infinitely dearer to Christ than ourselves, and though his throne is often surrounded with "clouds" and "thick darkness," yet we know it is still accessible to sinners, and that all these dark scenes will finally show forth his wisdom and glory, and enhance our eternal felicity. But we have many things here to remind us, that the days of our pilgrimage will be very few, and that it is extremely desirable that others should be ready to take our place. Are not other Missionaries already on their way to join us? May they come to us with such feelings as the great Apostle to the Gentiles expresses when he says, "And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." Should any Society or individual like to make up a box for the school, I would observe, that needles, thimbles, scissors, sewing cotton of all kinds, ink powder, slates and pencils, together with work bags, all kinds of boxes, &c. &c. not forgetting emory bags which are indispensable in these hot countries, would be very valuable and acceptable. The number of scholars is now sixteen, besides the three women, and Moung Shwa-ba, their teacher, which makes the number of my Burman family twenty. I am happy, and I trust, thankful, that I can say that my health was never more perfect than at present. I think I feel some desires to give up the world, and take up my cross daily and follow after Christ. Pray much for me, my dear sister, that my feeble exertions may be owned by Christ, and that the remainder of my life may be entirely devoted to him. That the choicest of Heaven's blessings may rest upon you and yours, until we shall meet in a happier state, is the sincere prayer of your affectionate friend,

DEBORAH B. L. WADE.

### INDIAN STATION.

REV. MR JONES TO THE CORRESPONDING SECRETARY.

Valley Towns, Aug. 17, 1829.

Rev. and dear Sir, I have great pleasure to inform you that the work of the Lord is going on among the Cherokees. The divine influence is producing powerful and radical effects on many minds. Numbers who, a short time ago, were in total blindness, with regard to spiritual things, are now earnestly seeking the path of life.

Yesterday, another full Cherokee female, gave a satisfactory account of her faith in the Lord Jesus. She seemed to be deeply sensible of the malignant nature of sin, and her own total depravity, and expressed an humble and grateful trust in the sufferings and death of the Son of God. She was baptized in the river Hiwassee, in the presence of a great number of her people. A considerable number from her own town (35 or 40 miles distant, in the mountains,) came with her, to witness the ordinance. Several of these persons are under serious impressions, which I trust will issue in a sound conversion. The inquirers are very anxious to become acquainted with the word of God, and read, with eagerness, any portion they can get hold of. I am glad to find, that this desire is likely to be gratified in some degree, by the publication of the Gospel of Matthew at the expense of the American Board.—I have received from Mr. Worcester, a copy as far as the 27th chapter, and I presume the remainder is struck off by this time. I trust the Lord will put it into the hearts of his people, to furnish us with the means of circulation, to furnish us with the means of circulation, to furnish us with the means of circulation. We have this morning commenced a little Society, for the purchase and distribution of Cherokee books. But the people being generally poor, in this region, we cannot expect much more than a manifestation of their dis-

position to receive and distribute the word of God.

Through the liberality of some Christian friends in Kentucky, transmitted by our late excellent brother, the Rev. Sugg Fort, and brother John Pendleton, we have been furnished with two hundred Cherokee Hymn books, which are so highly prized, that many of the Hymns are already become as familiar as some of the more popular English Hymns of Watts and others.

Our school is full; and the pupils appear to be more interested in their learning than usual, especially the females. We are frequently obliged, with painful sensations, to reject applications for admission.

If some kind friends should be disposed to send us some of the improved aids for Sunday School and Bible Class instructions, they would be very acceptable. And also, any plain practical works, calculated to enlighten and establish young Christians and others of limited information, in the doctrines and duties of the gospel. Books are extremely scarce in this country.

Yours, &c. EVAN JONES.

From the New York Observer.

### PREACHING IN THE OPEN AIR.

This species of labor, introduced by the zealous Whitefield, is still continued to a certain extent, in the city of London. Among the laborers in this field, the Rev. G. C. Smith, the indefatigable Secretary of the Seamen's Friend Society, has made himself so conspicuous, as to attract the opposition of the authorities. In consequence of an attempt by the Lord Mayor to forbid his preaching in the open air, Mr. Smith addressed a letter to his lordship, vindicating his cause, declaring his determination to persist in it, until actually prevented by force of law. I copy for the Observer, the following account which he gives of his laborious service in this cause.

### PLAN OF SERVICE IN THE OPEN AIR.

Perhaps it may not be amiss just to remark, that my usual plan of proceedings for years has been of the most simple nature. I give notice from place to place where I shall successively preach through the week; and I have many people who follow me in all parts of London. On my arrival at the market, or spot announced, I find from two to three thousand persons waiting; some poor man borrows a table and a chair, on which I rest my head as it stands on the table. I then read a hymn, and generally lead the singing myself. This draws attention, and increases the congregation by some hundreds of neighbors from courts and lanes, and by stragglers, or passengers. I then read a chapter, and solemnly call upon God in prayer for a blessing. As a matter of conviction and of duty, I always pray for the king and government, for all in authority, and for the army and navy, but especially for the metropolis, and that magistrates may be "a terror to evil doers and a praise to them that do well." I announce another hymn, which is decorously and solemnly sung. If any one laughs I either fix my eyes steadily on the person, which excites attention, and disarms or shames or I speak directly to the individual, neither of which modes have I ever known to fail. I then read my text and preach a sermon, leaving out all peculiar dogmas of various sects, that might form parties or create idle controversy.

The subjects I chiefly dwell upon are the fall of man by sin, his recovery by Christ, the necessity of repentance and regeneration, the importance of faith and prayer, the essential consequences of converting grace in a life of holiness, goodness and usefulness, with the solemn subjects of death, the grave, judgment, the resurrection, and heaven and hell—closing all with the affecting, encouraging, and interesting, and important invitations and promises of the Gospel. I then read another hymn, which is generally sung in the most lively and animated way, and I again pray for the divine blessing on the seed that has been sown. I can appeal, my Lord Mayor, to many, many thousands in this metropolis, whether I speak the words of truth and soberness, when I say, that at this part of the service in general the deepest solemnity has been manifested, so that no place of worship in the world ever displayed a more decorous or serious assemblage. I invariably finish the service by announcing the blessed doxology:

"Praise God from whom all blessings flow,"

and requesting all persons, from respect to the venerable name of the true God, to take off their hats. In an instant I have seen four thousand persons remove their hats, and sing with the most impressive and touching devoutness this celebrated verse to the sacred church, round to shake hands with me, or many strangers who throng near to see who I am. I generally lay hold on the arms of two friends and walk away, the crowd making a lane for us to pass; and in the course of a quarter of a mile, they drop off one by one, so that I lose all of them very quietly, and walk on with some half a dozen friends who talk of the goodness of God, and the blessed effects of preaching his word to the lost and guilty multitude.

SUNDAY MORNINGS IN LONDON.

The above refers generally to the week evenings; but on Sabbath days, I rise about



half-past five o'clock, and walk alone from Wellclose-square, though White-chapel, to Smithfield, Clerkenwell Green, or some other well known spot that is announced. I find about five hundred people assembled, and a few minutes before seven, I stand on a table and go through the services in the order I have named.

The scenes I witness at this early hour of the morning in gin-shops and public-houses, during my walks, are perfectly horrible; the language I hear is frightful in the extreme. The appearance of the streets from the debauches of the past night is most sickening and disgusting, while the number of men who have been out all night drunk, and whose wretched wives, with infants in their arms, are striving to drag them home, is really appalling. When I see and hear those things, I often think of you my Lord Mayor, and other magistrates, and ministers, and say, ah, how little do they know or see of those horrible enormities! they go from quiet families to a place of worship, unconscious of such scenes, and it is too true, "what the eye does not see the heart does not feel." I often see large gin-shops actually crowded at six on the Sabbath morning, and the people swearing, quarrelling, fighting, and practicing all manner of indecency, while even young children in their arms have gin poured down their throats by their drunken mothers.

I have purposely, on a Sabbath morning, walked through the vilest courts and lanes of East-Smithfield, Rosemary-lane, Whitechapel, Chiswell-st., Whitecross-street, Clerkenwell, &c., and I declare solemnly I am sometimes so thunder-struck with the sentences belched out in the streets, as containing such a horrid combination of blasphemy and obscenity, (these terms are far too mild to express what I mean,) that I suddenly stand still, shocked through my whole system, & cry out, "Oh God, except thou hadst left us a praying seed in London, surely we had been as Sodom, and like unto Gomorrah. When shall the wickedness of the wicked come to an end!"

I frequently stop some eight or ten persons of a morning to rebuke them, and invite them to hear the Gospel. My heart is often affected to see the group of bricklayers, cartmen, draymen, day-laborers, excavators, chimney-sweepers, nightmen, porters, butchers, coachmen, beggars and prostitutes, with hundreds of the most ragged and wretched half-naked women and children, who stand and listen, with many tears, to the name of Jesus, gazing, staring, and wondering, as if they had never heard of him before as a Saviour of lost souls. I often weep as I leave the crowd, and hear some of those poor wretched creatures exclaim in so hearty a way, "God bless you, sir!" "May long life attend you, master!" "Good luck to you, master!" "Heaven for you when you die, my gentleman!" "May you never want comfort, sir!" "Thank you for remembering the poor!" "God be with you forever, master!" "The Lord reward you for coming to us poor people who can't read!"—These and similar expressions I constantly hear.

My Sabbath morning services are unusually solemn. There is a pause then to vice. Hell appears to have ceased from her raging. Our London fiends are exhausted, and at two or three on Sunday morning they cease to roar, and fall asleep. It is now too early for vice to be renewed. The thousands who will crowd the streets and flock to the suburbs in the afternoon, and fill the public houses in the evening in Bacchanalian riot, are not yet up.—There are only a few hundreds in the gin-shops, and they are almost too far gone to move at any very great distance from them.

Here then, at seven on the Sabbath morning, is a pause to vice.—Hell is gathering strength, that the wicked may in the evening become like the raging sea, casting up mire and dirt. Oh how many thousands I have seen in tears at this solemn hour. What hundreds have gone to glory, praising God that they ever had the Gospel brought to them, at this hour on a Sunday morning!

I usually close at eight, and finding the heat of the immense crowd great, and the fatigue oppressive, I leave the ground in a hackney-coach, and immediately after reaching home, I retire to bed, and get half an hour's sleep to recruit for the forenoon service, and to collect my mind with more seriousness. At half-past ten, I preach again in the house of God; and in the afternoon I go to some place, such as Paddington, City-road, Kensington, Camberwell, Peckham, Regent's Park, St. Catharine's, or elsewhere, and preach in the open air again to three or four thousand persons.—I return home in a coach again, and lay down for an hour to obtain rest and refreshment for the evening's service. At half-past six I preach again to a crowded audience in the sanctuary of the Most High. At night I lie down wearied, exhausted, and humbly commending my services to the Lord, entreating that he will please to render them useful to some precious souls.

#### MAHOMETANISM.

There was a period in the history of the world, when the eye of every Christian was turned upon Mahometanism; and when to investigate its principles, and to trace out their practical consequences in the destinies of mankind, was the great business of authors, divines, and statesmen. But of late years the Mohammedan nations have so evidently been declining in power, and have been so little in circumstances to extend their dominion, that few modern writers have given themselves the smallest trouble on the subject. But, whatever statesmen may think, no disciple of Christ ought to contemplate, for a moment, that gross imposition on the credulity of mankind, without the most unmingled horror, and the most settled purpose to discharge his part in the work of extinguishing it. Let the nature of Mahometanism be considered—its monstrous exhibition of the Divine character—its allurements to the lusts and cruelty of mankind—its unsocial, exclusive, and blood-thirsty temper—its profligate

contempt of human life.—It is a religion based on destruction to Christianity. Let also its effects upon the interests and happiness of mankind be considered. Look at Turkey, transformed into a wilderness. Look at depopulated provinces—a starving population—filth, with all its consequent diseases—a state of things in which no man is secure of either his property or his life for a moment—and you have the genuine picture of its practical results. And is not such a system to be contemplated with detestation? and must not every servant of God long and pray for the period when it shall be swept from the earth, and the throne of love and righteousness be established in its place? This is one of the facts which more especially makes us rejoice in the establishment of the various Missionary societies in the Mediterranean. Although their conductors have been able to accomplish little, they have done something. It is consolatory to hear that Bibles and tracts have been circulated to a considerable extent in Mohammedan countries. And here may we be permitted to express our hopes, that these societies sufficiently call to mind the general circumstances of Mohammedan nations. For if it is an encouragement to know that they are not in what may be termed an altogether barbarous state; and that they are, therefore, open, at least in some instances, to the mode of argument and operation, which is most easy and natural for European missionaries to employ; it is of consequence, also, to recollect, that this advance upon the intelligence of savage life demands corresponding attainments in those sent to instruct them. Henry Martyn appears to have been the most successful missionary to Mohammedans in modern times; and, "being dead," we are thankful to say "he yet speaketh" in the works he has bequeathed to us for their use. But all his communications with them serve to convince us that he had to deal, especially in their Mufitis, with men completely armed with the objections which infidelity suggests, and to be met only by logical acuteness, as well as real scriptural knowledge. Savages, whose superstition is chiefly that of the fancy or passions, are equally persuaded to admit the truth of miracles; from their "resemblance to the supposed interpositions of their deities; from their ignorance of the force of natural causes; from their instinctive propensity to believe in all that is extraordinary." But it is very difficult to bring the argument from prophecy to bear upon them; as this demands a more improved habit of reasoning—a power of pursuing the course of events from age to age—and of handling the links of a long chain of reasoning. The Mohammedans however, while they admit the argument from miracles, are perfectly capable of comprehending that from prophecy. And it is a mode of argument, we think, actively to be pursued with them. All this, however, supposes a body of missionaries qualified to instruct them; and with such, we venture to hope, the various missionary schools and colleges, and especially that attached to the Church Missionary Society, will gradually supply them. Some of the ardent spirits of the age appear to fancy that all missionary means for the extinction of Mahometanism are superfluous; and that the cause may be safely consigned to the sword of the Russians, and the course of events as depicted in the prophetic volume. And even the more sober interpreters concur in thinking that the fall of Popery and of Mahometanism will be nearly contemporaneous. The moment, however, at which this double blow will be inflicted upon the head of Antichrist, is among the times and seasons with which no man is acquainted. In the mean time, let us not be idle. Let the devout worshipper not "hold his peace" till the righteousness of "the Gospel" go forth "as brightness, and the salvation thereof as a lamp that burneth;" till the universal church become "a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God." Nor let us despair of success in whatever labours are bestowed upon this generous object. Mahometanism presents many points of hope and attraction to the enlightened and undaunted missionary. Its followers are the inhabitants of states just civilized enough to perceive their want of more civilization—just instructed enough in religion to perceive,—when they are brought to think at all,—their want of a purer faith. They are not bound by the shackles of idolatry; they worship one God; they believe in the immortality of the soul, and in a future judgment; they allow the Pentateuch and the Gospel to be sacred books; they consider the patriarch Abraham as the first founder of their religion. There is, therefore, much common ground on which to erect the instruments of spiritual warfare. And many many soldiers of the Cross be found to enter upon a crusade, not of military adventure and personal ambition, but of holiness and peace, in which the war is headed by "the Captain of our salvation," of which the banner is love, and the chosen instruments are, reason, and tenderness, and a holy life.—*Christian Observer.*

The following article is from the *Columbian Star*, and is worthy of much consideration. Let Churches and congregations use great caution, lest by improper, and frequently undue commendation, they injure their Pastor. Flattery is one of the most fatal weapons which has ever been used.

The man who can with a useless courage combat a most powerful enemy, is liable to fall by the artful device of a very weak foe; and a Sampson, who was the terror of the Philistine nation, was subdued by the wiles of one whom he had taken to his bosom. When a Messenger of the Gospel witnesses the solemn attention of his audience; the tearful eye, and the self-application which his hearers seem to be making, of his appeals to them as sinners; he need not be told that he preached an eloquent sermon, or made an appropriate prayer. If he be wise, he will be thankful to God that he is made the instrument of good; but he needs not the commendation of men.

**DANGERS TO WHICH MINISTERS OF THE GOSPEL ARE EXPOSED.**

The fiercest rage of the tempest usually falls upon the tallest members of the forest.—

Whilst the cedars of Lebanon are strained to the very root, and threatened with destruction, the humble ivy creeps secretly upon the wall, and evades the fury of the merciless blast. In like manner, ministers of the Gospel are exposed to perils of a more menacing character than those which await ordinary Christians.—They are more tempted with caresses and scandals, more enchanted with popular applause, and more assailed with the shafts of calumny than other men. In every path that they traverse, snares are planted for them.—Trembling is mingled with all their joys. The hazy mists of disappointment hang about all their hopes. Care ruffles their serene moments, and their brightest anticipations for this life, are dimmed by the sad disillusion of tears. If successful, they are liable to self-confidence; if popular, they are exposed to pride and petulance; if endowed with pre-eminent abilities, they are in danger of becoming impetuous and arrogant. If they stand too high they become giddy; and if too low, they sink into dejection of spirits. The smile of men is tainted with death, their frown brings the gloom of depression.

Ministers of the Gospel are in danger of sad declension in personal piety. They have so much concern in cultivating the vineyard of others, as to be often tempted to neglect their own. They are laid under obligations to follow up religion as a profession. It is their vocation,—their constant business and employment—the one pursuit which must engross their chief attention. May they not become more professional than experimental; more studious of the outward manner, than of the inward grace; more solicitous for a good appearance, than for a good conscience; more concerned about success than about sanctity? The constant handling of holy things does not necessarily render men holy. We may be busied about religion, and not be imbued with its spirit. We may make fluent speeches for God, whilst our hearts are not warmed with his love. The simple fact that we make piety our occupation, and press our thoughts into the study of sacred things, may be a snare to draw us into a cold, remiss conversation. It would be a deplorable case for the husbandman never to partake of the fruits which his own toil and anxiety produced. Much more deplorable is it for a minister of the Gospel to come short of the enjoyment of those comforts of grace and truth which he imparts to others. It is painful to think that personal piety is too rare a thing even among ministers of the Gospel; but however painful the thought may be, it is one which forces itself upon us. Facts of an indubitable character evince it. The worldly tempers, the grovelling passions, the keen covetousness, the angry strifes and debates which we encounter among many who should wear about them the very garments of salvation, are incontestable proofs of the absence of personal piety. Ministering brethren, let us cultivate a higher tone of piety.—We call upon ourselves, and we call upon you, for a more exemplary devotedness to the cause of our divine Master. Let us make it our first care to keep our hearts right, to stand upon the elevation of graces, rather than upon that of gifts, to court the smiles of the Spirit rather than the plaudits of men.

The reputableness of their office is perilous to the rigid virtue of ministers. The world, it is true, hates religion and all its advocates; but there is nevertheless, in the present day, a large portion of all communities ready to accord a favorable reception to religious characters. Among such, ministers can always find an honorable place. They have a ready admission to the best society, and there, are distinguished with that respect and confidence which are given to its most deserving members. Flattered and admired, they are in danger of being soothed by caresses, and of falling into self-complacency. They are tempted to use that very religion which is *not of this world*, as a passport to popular applause, and a stepping stone to worldly influence and advancement. How many have split upon this rock? How many have sunk with their gay streamers which had floated in the breeze, to rise no more?

A snare of a most insidious nature may be found in politics. Ministers of the Gospel are too often tempted to interfere in those discussions which relate merely to secular affairs. Their influence in Society, their general intelligence, and the supposed probity of their opinions and views all conspire to betray them into political speculations. Their opinions when once expressed must be defended, the party which they may happen to favor must be vindicated, the conjectures which they hazard must be corroborated with facts, and thus they fall almost imperceptibly into the idle janglings of disputation. Of all controversies, political ones are the least profitable. They separate chief friends, embroil brethren with each other, and throw into the very bosom of Society a fire-brand that inflames the whole body. Ministers who meddle with such contentions generally cease to be useful. Their minds are fretted with ambition and envy, they habituate themselves to acrimony and invective in their observations upon their opponents, they lose the unction of piety, and become more watchful about candidates and offices, than for those souls for which they must give an account. Few dangers are more to be deprecated than those which arise from this source.—How many promising men have had their usefulness almost wholly destroyed by their needless intrusion into political matters? How many have been swallowed up in the vortex of worldly struggles and competitions?

Standing forth as the accredited expositors of a divine religion, ministers of the Gospel are in danger of falling into the commission of much sin, by suppressing certain parts of the truth. We will endeavor to make ourselves understood by the supposition of several cases. It is their well known duty to direct the attention of parents to the right ed-

ucation of their children, to inculcate upon them as heads of families, the principles of parental discipline; to require them under the most awful sanctions of Christianity, to bring up their offspring, "In the nurture and admonition of the Lord;" to set before them an example of patience, humility, and godly fear; and to appear, as far as practicable, exemplifying the truth which they profess. But should ministers themselves be glaringly deficient in these respects, with what face could they reprove others for their deficiencies? Should their own families be abandoned to neglect, or what is worse, to an irregular, loose training, so that the worst examples of profligacy appear in their own houses, with what show of consistency could they expose the laxity, and criminal indifference of others in the bringing up of their children? Therefore, you will not hear a preacher who is a negligent disciplinarian in his own family, ever say much on this delicate topic. He generally passes it over in silence. He is afraid to attack the guilty on that point, at which he himself is most vulnerable. Perhaps he excuses his conscience by secretly persuading himself, that there is no need for urging upon the attention of his hearers such subjects, that it savors of legality to be preaching about discipline, and morality, and duty.

Those teachers of religion who fail to fill the domestic circle with the mild and amiable virtues which the Gospel inculcates, and who carry it with moroseness, petulance and ill nature towards their wives and children, thus rendering their own houses scenes of contention and blustering strife, will not find it convenient often to quote such portions of Scripture as, "Husbands love your wives and be not bitter against them, Parents provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." On the other hand they will find it exceedingly convenient to glide over those exhortations which recommend the kindling and perpetuating of a fire on the family altar, which enjoin the reciprocal duties of the different members of families, and encourage the cultivation of domestic religion.

The public teachers of religion are charged to warn mankind against covetousness, to call off the attention of God's people from deceitful riches, and the heart-indurating prosecution of gain. The minister who is greedy of filthy lucre will not touch this subject. The covetous who serve the world with a sort of self-devotion, and from whose hearts the last principle of piety is eaten out by the corrosions of worldliness, will not be disturbed by him.—His shafts will fly over the head of soul-withered professors, and all his artillery will explode in harmless thunder.

Ministers who have worldly business to transact, and none are exempt from it, are in danger of contracting obligations which they are afterwards unable to execute. They thus have their minds distracted with debt, and their resources taxed beyond the possibility of endurance, or extrication. Under such circumstances, how are they to preach from such a text, as that of "Owe no man any thing, or Render unto all their dues?" How are they to twinge the consciences of guilty delinquents, and urge upon their hearers the prompt and faithful performance of all their promises? The remembrance of their own case will gall them every time they think of distributive justice. Their own offences against the laws of punctuality and contract, will haunt them in every effort which they may make to bring others to their duty. It will hence become conformable with their feelings never to meddle with such matters, but to leave them all to the regular course of things.

The minister of Christ glides into the neglect of personal piety, who becomes unfrequent and remiss in secret devotion, omits secret prayer, and the rigid examination of his heart and life, will make but a poor monitor to those in a condition similar to his own.—How can he apply the stimulant of biting reproof to those who are no more negligent than himself? How can he feel and depict their wretchedness, when he is a stranger to his own? O how important is it for us to bear the lively impress of every truth that we preach! The first art in divine oratory is the art of being holy. The surest guide to the genuine glory of eloquence is a good conscience and a well regulated heart. Without these no man can ever be a successful pleader in the cause of God.

The fair daughters of earth, not unfrequently bring a snare to the Christian advocate. His character and profession, the claims of his religion, and the generally admitted purity of his motives and designs, all unite to secure for him the respect and good-will of females. The influence which he thus acquires may be abused to purposes most pernicious and nefarious and the sacred garb of religion corrupted into a cloak of licentiousness, and made a snare to lead to deception. It would be needless to enumerate the examples of stupendous scandal with which this temptation has covered the ministerial path. They are but too well known; too fearfully blazoned, by the envenomed breath of infamy. Of all God's creatures, none are so dear, so fair and gentle to man as woman. But whilst she is thus the sweetest boon of providence, the kindest soother of human inquietude, and the most endeared associate of man, she may become the most direful vengeance that ever occupied his path. She is the most dangerous enemy of the Gospel like others, are in danger at this point. An Apostle has warned them in reference to it; their own consciences administer a warning; the monuments inscribed with the eternal shame of fallen brethren, loudly warn them.

#### ASSOCIATION RECORD.

CONCORD ASSOCIATION.  
Held its ninth annual meeting at Long Ridge, Owen co. Ky. commencing 4th Friday in August.

Bro. Isaac Malin preached the introductory sermon from Mark 13th Chap. & 37th verse: "What I say unto you I say unto all, watch." Bro. John Scott chosen moderator, & S. D. Hanks, clerk. There are 6 ordained and three licensed preachers; 15 churches and 928 members. Received by baptism 156, by letter 41, during the last year. Bro. S. D. Hanks appointed to correspond with the Baptist General Tract Society, Philadelphia. The Association recommended the formation of Bible Societies in the different congregations. Next association to be held at Hopewell, Henry Co. Ky.—*Rec.*

#### GOSHEN ASSOCIATION.

Held their annual meeting at Rock-Spring, Daviess co. 4th Friday in Sept. The introductory sermon was preached by Bro. Kelley, 1st Tim. Rev. xxii. latter clause 9th verse, "Worship God." Bro. J. H. L. Moorhead and Bro. D. J. Kelley, Clerks.—There are 20 churches in this body and 940 members. Received by baptism during the year 35.—Next association to be held at Mount Pleasant, to commence on the 2d Friday in October 1830.—*ib.*

#### CORTLAND BAPTIST ASSOCIATION.

We have received the minutes of the Cortland Association, and perceive by them that the second anniversary was held in Homer village, the 10th and 11th days of September last. The introductory sermon was preached by Br. H. Griswold, from Luke xvii. 21. "The kingdom of God is within you." Br. Thomas Farrington, Moderator, H. Griswold, Clerk, and A. Ennis, Assistant. This Association contains 20 churches, 12 ministers, 7 licentiates, and 2260 members. Eighty three were added by baptism, and 91 by letter the past year.—*Bap. Register.*

#### ONTARIO BAPTIST ASSOCIATION.

This association held its sixteenth anniversary at Gotham, the 23d and 24th days of Sept. last. After prayer and praise, the body was organized by choosing Elder F. Brown Moderator, Henry Davis, Clerk, and M. Allen, Assistant. Thirty eight churches, 19 ministers, 7 licentiates, and 2560 members, are embraced in this body. Sixty one were baptized the past year, and 120 were received by letter.—*ib.*

#### VERMONT BAPTIST STATE CONVENTION.

We learn that the fifth annual session of this body was held at Shaftsbury on Wednesday and Thursday last. The introductory sermon was preached by the Rev. Hadley Proctor, of Rutland. Rev. Alvah Sabin of Georgia was chosen Moderator, and Rev. Wm. Hutchinson, of Brandon, Clerk. There was a pretty full representation of the churches present, and the meeting was perfectly harmonious.—*Vermont Telegraph.*

NEW-YORK BAPTIST CONVENTION.—The anniversary of the New York Baptist Convention was held with the church in Whitesboro' on Wednesday the 21st ult. The introductory sermon was preached by Brother S. H. Cone, of Oliver street Church, N. Y., from Eph. ii. 8. "By grace are ye saved." Br. Cone was appointed to the service just after his arrival and at the moment of commencing religious exercises, Br. O. C. Constock not having arrived, and Br. Welch, his substitute, being too much indisposed for the labour; but the brethren prayed, and the Lord helped, and the matchless, unmerited grace of Christ, abounding in the salvation of the utterly lost, was forcibly illustrated. The saints were humbled and refreshed, and the self-righteous and obstinate were admonished, and left without excuse in rejecting this grace. Precious and pleasant was the meditation of the believers. The assembly of delegates is more than ordinarily numerous. Br. S. H. Cone was appointed Moderator, and Brn. Smitzer and Griswold, Clerks. *Baptist Register.*

ORDINATION.—On Tuesday afternoon last, after the usual examination by council, Br. William Hague, late of Newton Seminary, was ordained Pastor of the Second Baptist Church in Utica.—The ordination sermon was preached by Br. B. T. Welch, of Albany, from Acts v. 20. "Go, stand and speak in the temple to the people all the words of this life."—*ib.*

To the Editor of the *Columbian Star* and *Christian Index.*

#### REVIVAL.

Dear Brother,—I have the pleasure of informing you, that the Lord in the plenitude of his mercy, is granting us a work of grace in this vicinity; and sinners are being brought from sin and Satan, into the glorious light and liberty of the sons of God.

It would delight your soul to be at one of our meetings, to see joy and gladness beaming from the countenances of those who have recently been born into the kingdom—to hear the burdened, sick soul cry for mercy, and to witness the youthful convert, embracing his grey headed father as a new born babe in Christ, welcoming him into that kingdom which is righteousness, peace, and joy, in the Holy Ghost.

There are probably thirty or forty, that are now rejoicing in hope of the glory of God; besides quite a large number, who are seeking the Lord sorrowing.

The utmost harmony prevails among the different denominations, and our Methodist brethren, among whom the gracious work commenced, have manifested a liberality, that does them honour, and evinces the spirit of Him whom they profess to serve.

LEONARD FLETCHER.

To the Editor of the *Star* and *Index.*

#### ADDITIONS BY BAPTISM.

Under the ministry of the Rev. Luke Robinson, in this county, Newton, Ga. at three churches, viz. Macedonia Rockdale, and Rockbridge, there has, in the course of five months, been upwards of one hundred precious souls added by baptism. The great work is progressing rapidly, and spreading far and wide. May God grant a continual increase, until Divine knowledge may cover the earth, as the great waters do the deep.

JOHN ALMARD.



## CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 7, 1829.

We have received a letter from the Rev. Jonathan Wilson, conveying the pleasing intelligence, that the revival in Pawtucket and vicinity, still continues; that numbers have been baptized recently, and that many others give evidence of having been renewed by the spirit of God.

The friends of Missions will not need an apology from us, for occupying so much room, in the present paper, with the Journal from Burmah; if we mistake not, the desires and prayers of our friends, are now fervent, for a blessing upon the mission in that country, and from the very gratifying intelligence communicated within the year past, we have the greatest assurance that God is hearing prayer, and blessing the labours of his servants, some of whom, in this mission, have heretofore been called to pass through "great tribulation."

The article on Christian Conversation, which may be found on our last page, is worthy of an attentive perusal. Christians, by a discreet deportment and conversation, may frequently have as great beneficial effect, as is produced by more laboured efforts of the ministers of the Gospel.

Very little foreign political intelligence has been received since our last; but in a very few days we may look for the decision of the Sublime Porte, whether he is willing to continue a war which will probably prove disastrous to him, or make peace with the enemy, who at the last dates was near his capital.

An account of the late meeting of the Temperance Society of this county, was intended for this paper, but is unavoidably omitted.

The following errors escaped correction in our last, in the 2d column of page 162. In the second paragraph of an original article, for, or maliciously mistaking, read, or maliciously mis-stating. Last paragraph of the same piece, for fratricidal thrust, read fratricidal thrust.

For the Christian Secretary.

## REVIVAL IN MERIDEN.

MR. EDITOR,

I have the pleasure to inform you that immediately after my eastern tour, I visited this town, and found that a work of grace was beginning to appear in the Baptist Church; and was induced to relinquish journeying for a while to assist Bro. Miller in his increased labours.

This servant of the Lord has already baptized eighteen since the commencement of the good work, and hopes are cherished that many more will soon follow their example, or rather the example of their Lord.

The meetings are full to overflowing; thirty at a time have presented themselves upon their knees to solicit the prayers of God's people; and a large number is still making the anxious inquiry, "What must we do?"

I have been requested to continue my labours here so long as the prospects of doing good, are as encouraging as at present.

Yours, affectionately,

WILLIAM BENTLEY.

Meriden, Nov. 4th, 1829.

For the Christian Secretary.

MR. EDITOR,

## THE NEW HAVEN UNION CONFERENCE.

Was holden in the city of Middletown with the first Bapt. Church, on Wednesday and Thursday, of the present week.

The public services commenced on Wednesday P. M. Prayer was offered by the Rev. G. F. Davis, and then verbal accounts were given by the Delegates of the state of religion in the several Churches comprising the Conference. It appeared that there are precious revivals in Meriden and Killingworth.

In the evening there were conferences in different parts of the town; and the brethren who attended them, reported the next morning that they were very interesting.

On Thursday distinct addresses were made to the aged; to the young; to the anxious and those who had been so, but had lost their serious impressions; to such as had indulged hope, but had made no public profession of religion; and to those who neglect family prayer. These addresses were given by the Rev. Messrs. Miller, Smith, Shailer, the younger, Jennings, Shailer, the elder, Bentley, and Phippen. Between them were several prayers.

The Church then renewed their Covenant, (standing while it was read by the Moderator) and were impressively addressed by the Rev. E. Cushman. The pastor was then addressed on "the inducement to ministerial fidelity," by Rev. Gustavus F. Davis.

As the token of continued fellowship, and the pledge of continued support, each member of the Church took the pastor by the hand while the delegates sang the well known Union Hymn.

All the Christians now knelt, and spent a few moments in silent prayer. The silence was broken by a fervent vocal prayer by the pastor, Rev. J. Cookson.

An address was now given to the impenitent, by Rev. Mr. Wildman, and the meeting concluded. This, Mr. Editor, was one of the most solemn and refreshing seasons that I ever enjoyed. I understand that in every instance the Union Conference has been followed by a revival of religion in the place where it was holden; and I hope that the blessing will be the result of the late meeting with our brethren in Middletown.

I left Mr. more deeply impressed with the importance of such holy convocations of the Saints, and rejoicing that the Hartford Association had resolved to establish sort.

A Union Conference of this sort, Your readers will doubtless recollect, is to be organized at Colebrook on the third Wednesday of this Month. I hope all the Churches belonging to the Hartford Association, will appoint delegates to attend that meeting, and follow the suggestion, given in the Secretary a few weeks

since, to observe the evening at home as a season of social prayer for a blessing. Yours, &c. DELTA.

The following extract from the Christian Watchman, of yesterday, (received as our paper was just going to press,) will be read with deep interest.

## LATEST FROM BURMAH.

In a letter from Rev. Mr. Judson, we learn that nine persons have been baptized at Maulmying, the Mission Station at which he labours. One of the natives has been ordained Pastor of the Church at Rangoon. His name is Ko Thaha, and his age is 57. He is learned in the Burman language, a man of very superior talents, united with eminent piety and prudence. This event seems a very peculiar favour in providence; for it is a general concession amongst Missionaries sent to foreign lands, that a native preacher has many advantages in communicating truth, of which others cannot avail themselves.

The ordination referred to above, took place at Maulmying. The nine baptized, makes the number of the immersed in 1828 to be thirty. This may well be called a *Revival in Burmah*, for which our praises should be offered to the God of all grace.—*Christian Watchman*.

The Baptist Church in South Reading, late under the pastoral care of Rev. G. F. Davis, have voted unanimously to invite the Rev. Mr. Warren to the Pastoral Office.—*Chr. Watch*.

## POLITICAL.

## PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

## No. IX.

The idea of a guaranty, and of a country, as a territory belonging to Indians, was not new, even at the period of the treaty of Holston.

The first treaty, which I have been able to find, made with Indians by the United States, in their confederated character, was executed at Fort Pitt on the 17th of September, 1778. It contains the following very remarkable article:

"Art. 6. Whereas the enemies of the United States have endeavored, by every artifice in their power, to possess the Indians in general, with the opinion, that it is the design of the States aforesaid, to exterminate the Indians, and take possession of their country; to obviate such false suggestions, the United States do engage to guaranty to the aforesaid nation of Delaware and their heirs, all their territorial rights in the fullest, and most ample manner, as it hath been bounded by former treaties, as long as they, the Delaware nation, shall abide by, and hold fast, the chain of friendship now entered into. And it is further agreed, between the contracting parties, [should it for the future be found conducive to the mutual interests of both parties,] to invite any other tribes, who have been friendly to the United States, to join the present confederation, and to form a State, whereof the Delaware nation shall be the head, and have a representation in Congress; provided nothing be contained in this article to be considered as conclusive, until it meet with the approbation of Congress. [That it meet with the approbation of Congress, is manifest; because it is now part of a national treaty.]

The bare suggestion, that the United States designed to take possession of the Indian country, was treated as a slander, and a calumny. The territorial rights of the Indians were to be respected, and the Indian tribes generally were encouraged with the proposal that they might be represented in Congress. The natural implication of this proposal may have been, that the Indians not only had territorial rights, but might expect to retain them permanently, in the same manner as the State of Virginia, or Connecticut, and other confederated republics, expect to retain their territorial rights.

Let it be remembered, that this treaty was made when the United States were struggling for Independence against the whole force of the British empire, and when every accession of strength to the American cause, and every subtraction from the power of the enemy, was a matter of great importance. Nor should it be forgotten, that other treaties formed with the Indians, after the peace with Great Britain, were extremely desirable to the United States; that the exhausted treasury of the nation could ill afford the expense of Indian wars; that the Indians had the undisputed possession of boundless forests, on all our frontiers; that many of them had endured public and private injuries, which were unavenged, and uncompensated; that the Indian tribes were strong, compared with their subsequent decline, and their present total want of power; and that of the United States were weak, compared with their present gigantic strength.

Though the treaties were formed in such circumstances, not a single article bore hardly, or oppressively on the United States, or nothing unjust or unreasonable. The early negotiations wear the aspect of mutual benefit, and appear to have been concluded with a desire to secure permanent peace to the parties, founded on the acknowledgement of their mutual rights.

Are the people of the United States unwilling to give a fair, candid, and natural construction to a treaty thus made? I might say, are they unwilling to give it the only construction of which it is capable? Are they unwilling to admit a meaning which stands out prominently upon the very face of the transaction, and which no ingenuity can distort, pervert, or evade? Will they refuse to be bound by the plainest, and most solemn engagements, deliberately formed, ratified, acted upon, confirmed, ratified again, and again, by the highest authority of our republic? How can it for a moment, be apprehended, that the co-ordinate branches of our government—our high legislative, executive, and judicial functionaries, will manifest so total a disregard of every principle of public morality!

Sixth compact with the Cherokees. This instrument was executed on the 20th of October, 1803, by Return J. Meigs, Agent of the United States among the Cherokees, and by fourteen Cherokee Chiefs, beginning with Black Fox, the principal chief, and ending with the famous James Vann. It was witnessed by five officers of the United States Army, and three other persons, one of whom was Charles Hicks, then acting as interpreter. I have called it a compact, not a treaty, because it was not sent to the Senate for ratification. But though it be not technically a treaty, it is morally binding upon the United States; for it has been carried into effect, and the United States, particularly the people of Tennessee, and Georgia, have derived great benefit from it. I have an accurate

Articles of agreement between the United States and the Cherokee Nation, for opening a road, from the State of Tennessee, to the State of Georgia, through the Cherokee nation.

"The Cherokee Nation having taken into consideration, the request of their Father, the President of the United States, to grant that a road may be opened through the Nation, and being desirous to evince to the State of Georgia, and the good people of the United States, their good will, and friendly disposition, do hereby agree, that a road may be opened from the State of Tennessee, to the State of Georgia, with the reservations and provisions as in the following articles are expressed, and further to evince to our Father, the President, that

we are not influenced by pecuniary motives, we make the present of the road to the United States."

Art. 1. A road granted to the United States, passing through about 150 miles of the Cherokee Territory, and opening a communication from Augusta, Georgia, to Knoxville, and Nashville, Tenn. [This has usually been called the Federal Road. It has been much travelled; and great quantities of merchandise, and other valuable property, have been transported over it.] It was to be made solely at the expense of the United States. The article also provides, that when the road is opened the direction of it shall not be changed; and that branch, or branches, [except one which had been described,] shall never be permitted to be opened, without the consent of the Cherokee Nation.

Art. 2. The Cherokees reserve to themselves, the income of the ferries, and specify where the ferries shall be kept.

Art. 3. Various regulations respecting houses of entertainment, which the Cherokees were to establish, keeping the road in repair, &c.

Art. 4. No neat cattle from the Southern States shall be driven through the Cherokee Nation; and when horses are taken through, the number of them shall be inserted in the passport of the owner. The Cherokees not to be answerable for strays from among the animals of the whites.

Art. 5. Officers, civil and military, mail carriers, and other classes, exempted from toll and carriage.

Art. 9. Commissioners to be appointed on each side to survey and mark the road.

Art. 7. One copy of this agreement to be sent to the Secretary of War, another to be left with the principal Chiefs, and a third to be deposited with the Agent of the United States among the Cherokees.

This road was opened the following year, and has now been travelled for a quarter of a century; and, during the whole time, has greatly facilitated intercourse between different parts of the Southern States.

No reader of the foregoing abstract can be so dull as not to perceive, that the privilege was granted to the United States, at the special instance of the President; that the Cherokees were extremely cautious not to surrender their territorial rights; and that they made the grant from motives of friendship, and a willingness to afford the desired accommodation. They guard, in a suitable manner, against vexations and liabilities, to which this act of kindness might be thought to expose them; and they reserve the income of the ferries, some of which are over considerable rivers, and have been quite profitable.

The word Father, is repeatedly used in this document, to indicate the relation which the President of the United States held to the Cherokees as their protector from aggression, and is bound to see that the treaties with them are carried into effect "with all good faith." We had intruded the word upon them. We had put it into their mouths, and it was made the standing pledge, not merely of our justice, but of our kindness and generosity towards them.

Shall this sacred and venerable name be prostituted to purposes of injustice and oppression? For most assuredly it will be deemed oppression, rank oppression, if we disown our engagements, forswear our most solemn covenants, and then take possession of the lands of our poor neighbors, which had been secured to them by the highest guaranty which we could make. Nor will the oppression be less odious on account of its being accompanied by professions of great benevolence, and the promise of a new guaranty.

Second Treaty of Tellico, or seventh National Compact with the Cherokees.

This instrument was executed in the garrison of Tellico, on Cherokee ground, Oct. 24, 1804, by Daniel Smith, and Return J. Meigs, for the United States, and ten Chiefs and Warriors, for the Cherokees, in the presence of five witnesses.

The preamble says that certain propositions were made by the Commissioners; and that they were considered by the Chiefs; and that the parties aforesaid, have unanimously agreed and stipulated, as is definitely expressed in the following articles:

Art. 1. "For the consideration hereinafter expressed, the Cherokee nation relinquish and cede to the United States, a tract of land bounding, &c." [This was a small tract, called Wafford's settlement, containing perhaps not more than 100,000 acres.—It was a strip on the frontier, between the Cherokees and Georgia.]

Art. 2. "In consideration of the relinquishment and cession, the United States upon signing the present treaty, shall pay to the Cherokees, \$5,000 in goods, or money, the option of the Cherokees, and 1,000 annually, in addition to the previous annuities.

The treaty was ratified by President Jefferson, and the Senate. The relinquishment and cession are of the same nature, and carry with them the same implications, as have been described in the preceding comments.

Third Treaty of Tellico, or eighth compact with the Cherokees.

This treaty was executed Oct. 25, 1805, by two Commissioners of the United States, and thirty three Cherokee Chiefs, and Warriors, in the presence of ten witnesses.

Art. 1. Former treaties recognized and continued in force.

Art. 2. The Cherokees quit claim and cede to the United States, all the land which they (the Cherokees) have heretofore claimed, lying to the North of the following boundary line: [The lands here ceded were of considerable value, and fell into the State of Tennessee, extending East and West near the central part of that State.]

Art. 3. "In consideration of the above cession, and relinquishment, the United States agree to pay immediately \$14,000 and \$3,000 a year in addition to previous annuities.

Art. 4. The citizens of the United States to have the free and unobstructed use of two roads, in addition to those previously established: one leading from Tennessee to Georgia, and the other from Tennessee to the settlements on the Tombigbee. These roads to be marked out by men appointed on each side for the purpose.

Art. 5. This treaty to take effect, "as soon as it is ratified by the President of the United States, by and with the advice and consent of the Senate, of the same."

The treaty was ratified by President Jefferson and the Senate. It will be observed, that the first article contains an express recognition of previous treaties, and pledges the faith of the United States anew for the fulfilment, of those treaties.

Several documents of this kind remain to be considered; and I pledge myself to you, Messrs. Editors, and to your readers, that it will be as brief as possible, consistently with fidelity to the cause.—This is a serious matter to the Indians, and to the People of the United States. It is a matter that must be decided by the great body of the People, and must therefore have the means of understanding the subject.

M. PENN.

The idea appears to have prevailed to some extent, even among sensible and reflecting people, in England, that the government of that country, under the administration of the Duke of Wellington and Mr. Peel, had grown cool in their feelings towards Greece; and that the late change of ministry in France had some relation to the same subject. It would be a singular circumstance if the suspicion were well founded, because the first important movement towards the eventual consummation of the treaty of July 6th, 1827, was made by the Duke of Wellington, when he visited Russia, some time pre-

viously to the date of that treaty. The plan of protecting Greece against the oppressive and sanguinary dominion of Turkey, was undoubtedly devised at that time; and the proceedings of the Allied powers, in regard to Greece, have been essentially governed by the understanding then entered into by the Emperor of Russia and the Duke of Wellington. Indeed, if the whole truth were known, we should not be surprised if it appeared, that the war on the part of Russia alone against Turkey, which has since been carried on with so much vigour and success, was devised at the same time, with a direct view, among other things, to causing a diversion in favour of the Allies, and thereby enabling them to execute their measures on behalf of Greece, with more ease, and at a less expense, than would be the case, if the Turks had not been encumbered with hostilities on both sides of their territory at the same time. Whether it were so, or not, it is certain that the Russian war has produced precisely such a result. The Grand Seigneur has had more to encounter from Russia alone, than he was capable of resisting; and therefore has been in a great measure obliged to leave Greece to her fate. Under these circumstances, it would seem impossible for Great Britain or France to retreat without disgrace from the adjustment of the affairs of Greece. They could not do it without great loss of character, under any ministry. But under the administration of the man who first entered upon the undertaking, and under circumstances the most fortunate for its easy and speedy accomplishment, it would be a dereliction on the part of Great Britain, that would surprise the rest of the civilized world. The controversy is a great measure over. Russia has achieved the deliverance of Greece, by bombing, if not crushing the power of Turkey. To abandon Greece when so situated, would be a stigma upon Christendom of so deep and indelible a character, that we have not the least expectation it will occur. But if Great Britain and France were capable of such an act, we take it for granted that General Diebitch has, or will take care of their interests.—*N. Y. Dai. Ad.*

By an arrival at Baltimore, the capitulation of the Spanish force under Barradas, at Tampico, has been received. The terms are essentially different from those which were published a short time since in New Orleans. It seems that the Spanish Commander was reduced to the necessity of surrendering, upon conditions, but little better than those of absolute discretion.—*Id.*

FROM LISBON.—The brig Antelope, Capt. Bowers, arrived before Providence on Saturday. She left Lisbon on the 26th of September. A few days before Captain Bowers sailed, the Venus (Portuguese frigate) arrived bringing part of the crew of the Galatee, of New Bedford; they were in double irons, and had received considerable severe usage, but by the interference of the American Consul, it was expected they would be released in a few days. American vessels were subject to every species of imposition. The Antelope was detained 25 days, for want of a document that would cost about \$1,500, although coming from a port where there was no Consul. The country was still in a very unsettled and confused state; no confidence and no money. The second squadron for Terceira was making very slow progress. A report says, that two frigates of the Migueltide squadron had revolted and given themselves up to the Terceirans. Lat. 42, lon. 58, spoke brig George, of Kennebeck, 53 days from St. Petersburg, for Charleston.—*Id.*

The time since the last intelligence from Europe has been principally taken up here with the bustle of election. That being now over, and nothing remaining of it, except the result of the canvass, the thoughts and expectations of the community naturally turn to the state of things on the eastern border of the European continent, from which we have reason to look, by the earliest conveyance, for news of an interesting character. The limit of the armistice allowed by the Russian Commander in Chief was near at hand at the latest dates from the seat of war. The Sultan was never so circumscribed in his concerns before. Unless a treaty should be concluded by the 13th of Sept. General Diebitch had given notice that hostilities would commence on the 14th; and to show that he was earnest in his declaration, and to convince his enemies that he did not intend to give them any advantage by the cessation of warlike operations, he had advanced with his forces to the neighbourhood of the Turkish capital—the great object of his measures, and his ambition. There was not a week to pass, at the latest advice, before a treaty was to be concluded, or hostilities to be renewed. The next arrival from Liverpool, London, or Havre, may bring us intelligence to the close of the armistice, and of the termination of the war by a treaty of peace, or of the renewal of hostilities by a movement directly upon Constantinople.—*Id.*

DISTRESSING OCCURRENCE.—Yesterday, as Mr. Miligan of New-Orleans, with his wife, child, and servant, was passing down Jones' wharf in a hackney coach, for the purpose of going on board the ship Salem, bound to New Orleans, the horses backed the carriage into the dock. After a short time, Mr. Miligan, the child, and servant, were extricated from their perilous situation, and safely placed upon the wharf; but the body of Mrs. Miligan was not discovered until life was extinct. She was found out of the carriage; every effort was made to restore animation, but we regret to say without success.—*New-York paper.*

Horrid Casualty.—The Berkshire American gives the particulars of a distressing accident, which occurred at a factory in this town on Thursday last week. A son of Mr. Ward, 16 years old, while engaged in the carding room, attempted to loosen a band which had got out of place, and was winding itself round a shaft; when he was instantly caught up by the machinery, and his body carried 15 or twenty times round the revolving shaft, striking the ceiling and timbers at every revolution. When extricated, it was found that his scalp was torn from the top of his head, his right arm broken at the shoulder, and his whole body dreadfully bruised and mangled. He survived the horrible operation but thirty-six hours.

SEYM THOMSON, Esq. is appointed Post Master at West Charleston, Miami County, Ohio, vice A. Wright, removed.

## MARRIED.

In this city, by the Rev. Mr. Lindsey, Mr. John Hawley, of Danbury, to Miss Clarissa Simons, of this city.

At Middle Haddam, on the 28th ult., Mr. John At. Norwich, Capt. Erastus Williams, to Miss Elizabeth D. Tracy.

At Glastenbury, Mr. Wm. Williams, to Miss Eunice Wetherby.

## DIED.

At Farmington, on the 18th ult. Mrs. Anna Waterman, aged 69 years, relict of Mr. Charles Waterman, late of this town.

At Middletown, Mrs. Martha P. Sage, wife of Mr. Barzilla D. Sage, aged 22 years. Mr. Samuel Winslip, aged 67 years.

At Branford, Mr. Sidney Alden, of Atwater, Portage County, Ohio, aged 35 years.

## OLNEY'S SCHOOL GEOGRAPHY.

A PRACTICAL SYSTEM OF MODERN GEOGRAPHY; or a View of the present State of the World. Simplified and adapted to the capacity of Youth. Containing numerous Tables, Exhibiting the Divisions, Settlements, Population, Extent, Lakes, Canals, and the various Institutions of the United States and Europe; the different Forms of Government, Prevailing Religions, and the Latitude and Longitude of the Principal Places on the Globe. Embellished with numerous Engravings of Manners, Customs, &c.—by J. OLNEY. Accompanied by a

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The publishers have the pleasure to state, that the unparalleled popularity and extensive sale of this work, has already enabled them (in the space of ten months) to print three editions; and they invite such Literary Gentlemen, School Committees, and Teachers, as have not had an opportunity, to examine and test its value.

Instructors who have adopted this work have remarked, that one half the time usually devoted to the study of Geography, may be saved by the use of this system; and also, that a more thorough knowledge of the science will be obtained from it, than from any other system in use.

The following are selected from among the numerous Notices and Recommendations received by the Author and Publishers.

From the Rev. H. Humphrey, D. D. President of Amherst College, Mass.

MR. J. OLNEY—Dear Sir, I have examined both your Improved School Atlas, and Modern System of Geography, with more than ordinary satisfaction. Your arrangement of topics, appears to me better adapted to the comprehension of the child, and to follow more closely the order of nature, than any other elementary system of the kind with which I am acquainted. Instead of having to encounter the diagrams problems and definitions of Astronomy, as soon as he opens his Geography, the young learner is first presented with the elements of the science, in their simplest and most attractive forms. His curiosity is of course awakened.—That which would otherwise be regarded as an irksome task, is contemplated with pleasure. The opening mind exults in the exercises of its faculties, and in the ease with which it every day gathers new intellectual treasures. The constant use which you oblige the child to make of his Atlas, I consider a great advantage; and the substitution of initials for the names of countries, mountains, rivers, &c., a valuable improvement. There is moreover, a condensation of matter throughout, combined with a clearness and simplicity, which cannot fail, I think, of being highly appreciated by all enlightened and judicious teachers. Your method of designating the length of the principal rivers, is extremely simple and convenient. My best wishes attend you in every effort you make, to facilitate the improvements of the rising generation, in knowledge and virtue.

Yours, with due respect,

H. HUMPHREY.

This work is in use in the Hartford Grammar School, and the following is from the Principal.

Messrs. D. F. Robinson & Co.—I have examined Olney's Geography and Atlas, lately published by you, and am very well pleased with the plan. I think it decidedly the best system of Geography for the use of Schools and Academies, with which I am acquainted; and can cheerfully recommend to the patronage of the public.

Yours,

E. P. BARROWS, Jr.

Principal of the Hartford Grammar School.

From the Christian Secretary.

We confidently give our opinion, that the public will be satisfied that in point of practical utility, and adaptation, this "system of Modern Geography," excels any thing of the kind that has preceded it.—No man is better able from his situation, to detect and apply a remedy to the evils of former systems of instruction in this important branch of learning, than Mr. Olney. Sustaining the situation of Principal of the public School in this city; his long and intimate acquaintance with the business of imparting instruction to youth, particularly in this branch; and having before him the labours of his predecessors, his situation and experience has enabled him to present to the public a work on Modern Geography, which we doubt not, will receive their approbation and extensive patronage.

From the Connecticut Mirror.

As an elementary book we certainly have never seen any thing of the kind, that will compare with it. Simplicity is its leading feature, and instruction its real object. It is adapted to the humblest capacity, and may be studied in connexion with the Atlas, almost as advantageously by children, as by those of a maturer age. We are not accustomed to speak in terms of praise, of every new school book which appears, for it is countenancing the practice of taxing parents and guardians, no matter how heavily, "for the sake of a change." But in the case of Mr. Olney's Geography, we are so well satisfied that it is just what is wanted in our common schools, that we really account it our duty to aid in introducing it.

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## POETRY.

## AN INFANT'S DEATH.

[Selected.]  
 "To it will with the child? and she said, it is well."  
 As the sweet flower which scents the morn,  
 But withers in the rising day—  
 Thus lovely seemed the infant's dawn:  
 Thus swiftly fled his life away!  
 Ere sin could blight, or sorrow fade,  
 Death timely came with friendly care:  
 The opening bud to heaven convey'd,  
 And bade it bloom forever there.  
 Yet the sad hour that took the boy  
 Perhaps has spared a heavier doom,  
 Snatch'd him from scenes of guilty joy—  
 Or from the pangs of ill to come—  
 He died before his infant soul  
 Had ever burn'd with wrong desire;  
 Had ever spurn'd at Heaven's control,  
 Or ever quench'd its sacred fire—  
 He died to sin, he died to care;  
 But for a moment, felt the rod  
 Then springing on the viewless air,  
 Spread his light wings, and soared to God.  
 BELFAST.

## TO THE DYING YEAR.

BY J. G. BROOKS.

Thou desolate and dying year!  
 Emblem of transitory man,  
 Whose wearisome and wild career,  
 Like thine, is bounded to a span;  
 It seems as but a little day  
 Since nature smiled upon thy birth,  
 And spring came forth in fair array,  
 To dance upon the joyous earth.  
 Yet—yet the radiance is not gone  
 Which shed a richness o'er the scene—  
 Which smiled upon the golden dawn  
 When skies were brilliant and serene—  
 Oh! still a melancholy smile  
 Glows upon nature's aspect fair,  
 To charm the eye a little while,  
 Ere ruin spread his mantle there.  
 Thou desolate and dying year!  
 Since Time entwined thy vernal wreath,  
 How often love hath shed the tear,  
 And knelt beside the bed of death;  
 How many hearts that lightly sprung  
 When joy was blooming but to die,  
 Their finest chords by death unstrung,  
 Have yielded life's expiring sigh;  
 And pillow'd low beneath the clay,  
 Have cease'd to melt—to breathe—to burn—  
 The proud, the gentle and the gay,  
 Gather'd into the mouldering urn!  
 Whilst freshly flow'd the frequent tear  
 For love bereft—a blessing fled—  
 For all that were our affections here,  
 The lov'd—the lost—the sainted dead!  
 Thou desolate and dying year,  
 Prophetic of our final fall!  
 Thy buds are gone—thy leaves are bare—  
 Thy tresses shrouded in the pall;  
 And all the garniture that shed  
 A brilliancy upon our prime,  
 Hath, like morning vision fled  
 To the expanded glare of Time.  
 Time! Time! In thy triumphant flight,  
 How all life's phantoms flee away!  
 The smile of Hope—and young Delight,  
 Fame's meteor beam—and Fancy's ray;  
 They fade, and on the heaving tide,  
 Rolling its stormy waves afar,  
 Are borne the wrecks of human pride,  
 The broken wrecks of Fortune's war.  
 Thou desolate and dying year!  
 Earth's brightest pleasures fade like thine;  
 Like evening shadows disappear,  
 And leave the spirit to repine.  
 The stream of life that used to pour  
 Its fresh and sparkling waters on—  
 While fate stood watching on the shore,  
 And numbered all the moments gone—  
 Where bath the morning splendor flows,  
 Which danc'd upon the crystal stream?  
 Where the gay joys to childhood known,  
 When life is an enchanted dream?  
 Enroll'd upon that trackless flight,  
 Where the dark wings of Time have sped.  
 Oh! thus hath life its even tide  
 Of sorrow, loneliness and grief;  
 And thus devoted to its pride,  
 It withers like the yellow leaf!  
 Oh! such is life's autumnal bower,  
 When plunder'd of its summer bloom!  
 And such is life's autumnal hour,  
 Which heralds man unto the tomb.

From the London Baptist Magazine.

## RELIGIOUS CONVERSATION ENFORCED.

Among the signs of degeneracy in modern professors, over which a devout mind cannot but deeply mourn, there is scarcely any so general and apparent, as a neglect of pious conversation. Instead of imbuing their whole discourse with the spirit of religion, as from the name they bear, we might expect them to do, many of them almost entirely exclude this subject from their conversation, so that from intercourse with them in the social walks of life, it cannot be determined whether they make any pretensions to piety or not. If they ever talk about it, they treat it only as a subject of religious discussion, or as a subject of religious discussion, or as a subject of religious discussion. In this case, their discourse is by no means truly pious. To merit this character, it must not only relate to religious themes, but must treat them in a manner which is calculated to excite religious feeling, or impart some spiritual benefit. And where are the companies who generally thus talk of religion? Where is the individual Christian who can say that he has habitually done so? Not long ago the writer of this paper was present at a social meeting of ministers and other professors, which followed an ordination service. It was the first meeting

of this kind that he attended, and therefore expected to enjoy a spiritual feast. He waited for a considerable time to hear a political subject which was brought on the carpet, superseded by some serious topic. After a while politics seemed to have become uninteresting, and at length we set it aside, not however as the writer had fondly hoped by the introduction of religion, but by a trifling and lengthened chat about a variety of things; not including alas, in this variety, that "one thing," which, if individually referred to, each would have acknowledged to have possessed the strongest claim on his attention.

Four hours were thus murdered, by nearly 30 persons who professed to be the ministers and disciples of Christ. Not a single word of truly pious conversation passed during the whole time. This meeting, however, was by no means singular in neglecting sacred things—if report speaks truly, most meetings of the same kind, are guilty of the same neglect.

And ought these things so to be? Certainly, not, for

Let it be considered what the scriptures say of pious discourse. They repeatedly urge on our attention the striking injunction of Jehovah, as if they would have it deeply impressed on our memories, and ever present to our thoughts. "These words which I command thee, thou shalt talk of when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." They present David to us as an example, making such resolutions as these:—"My tongue shall speak of thy righteousness and of thy praise all the day long;" "I will meditate on thy works, and talk of thy doings." They speak of this duty as a distinguished mark of the godly, by which the Most High paid especial respect in a season of great irreligion; "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him." They asserted, in the words of Christ himself, that our discourse will be brought forward as a decisive mark of character, at the final judgment. "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." And they command us to "sing unto God and talk of his wonderful works; to let that communication proceed out of our mouth which is good to the use of edifying that it may minister grace unto the hearer, and to let our speech always be with grace, seasoned with salt. Nor do they thus instruct and exhort only, but they add the authority of a powerful example. They bring the discourse of the Saviour before us, that we may imitate it; and that was always pious. Its prevailing subjects were purely sacred, and it ever adverted to the common concerns and objects of life, it always rendered them subservient to a sacred purpose.

Religious conversation, then, is manifestly, a scriptural duty, enjoined by explicit precept, and enforced by decisive example. Some persons, however, endeavour to justify their neglect of it, by pleading their natural diffidence. "We are afraid to talk of sacred subjects, they say, lest we should degrade them, or expose our ignorance and inexperience, or seek to claim the merit of a degree of piety which we do not really possess." There is something so apparently amiable in this modest excuse, that it is somewhat difficult to suppress one's admiration of it, or to see its fallacy; and most certainly, the persons who make it, are far less to be censured than those conceited Pharisees who are ever outbragging their religious cant, for the purpose of exciting wonder at their superiority. Still, however, we must not forget that this excuse is opposed to a plain duty, and therefore must be vain. The natural diffidence on which it rests, ought to be regarded as an infirmity, and as such opposed. This feeling is not yielded to when it opposes the claims of business; how much less should it be endured when inconsistent with the observance of a scriptural duty! In the former case, it is perseveringly opposed, until to talk of business is easy and pleasant; surely then, it should be much more strenuously opposed in the latter case, until to converse of religion becomes delightful.

II. While Scripture thus requires us to cultivate pious conversation, the pleasures of the exercise enforce the requisition. Every act of obedience proceeding from evangelical motives, and performed in an evangelical spirit, is the source of enjoyment. But this duty is peculiarly so. It brings before the view of the mind the most noble and interesting objects; the incomprehensible perfections of Jehovah, the wonders of redeeming love, and the vast realities of eternity; subjects on which angels meditate with delight, of which the saints will converse in Heaven, and in which even God himself is, and ever will be interested. In such themes the noblest faculties of regenerated man find something peculiarly adapted to their nature, and altogether sufficient for happiness. When the mind is in a proper frame, it lives in the contemplation of them, as in the element of its felicity, and enjoys an unspeakably greater delight in conversing of them, than the philosopher derives from the flowery walks of science, the voluptuary from the enchanting streams of pleasure, or the miser from the fascinating charms of wealth.

presented to the mind, with peculiarly favourable associations. What heart, especially what Christian heart, can be satisfied with selfish pleasure? Who does not find his joys increased and assumed a lovelier form, when participated in connection with a beloved friend? In the duty before us, the delight which sacred themes afford, is enjoyed by us in connection with our brethren and sisters in Christ. By attending to it, our affection for them is excited, and we feel double satisfaction in knowing that they are enjoying the same pleasure as that which we are realizing.

May we not here decisively appeal to the experience of every good man? Will not he who has generally neglected religious discourse, confess that, when he has occasionally engaged in it, he has enjoyed greater satisfaction than the most interesting worldly talk affords him? We know he will. And all those who have been constant and frequent in observing this duty will assure us, that in their hearts have frequently burned within them, as did those of the two disciples who talked with the Saviour on their way to Emmaus, and that sometimes they have arisen as on eagles' wings and participated the bliss of those who sit on some green and flowery mount, or walk beside living fountains of water above, engaged in this delightful employ.

Religious discourse, does not, indeed, always produce these happy effects. Sometimes it is wearisome through sameness. Some persons always bring forward the same favorite doctrines, expressed in the same orthodox phrases, and accompanied with the same trite illustrations; which must necessarily render their talk tiresome to a creature so fond of novelty as man. This fault, however, is by no means a necessary accompaniment of religious discourse, but is wholly to be attributed to the prejudices or carelessness of those who conduct it. The purely gospel doctrines, which should ever form its basis, are not few, and they may be considered in many different views and relations; these are connected with numberless other topics of a decidedly religious character, and all may be combined with, and illustrated by, all that is truly interesting in the whole circle of human science. Pious conversation, therefore, might be rendered infinitely varied, far more so than other conversation could be rendered, if Christians would judiciously use the means of giving it variety. Let them make it their object to collect information from all sources, in their daily occupations, their general reading, and their attendance on the ministry of the word, with the designs of fitting them for this duty, and the complaint that it is tiresome, will soon cease. "The case of the celebrated Hervey is here in point. His discourse was habitually pious, and yet his most intimate friends were never wearied by it; but, on the contrary, the more they listened to it, the more diversified and interesting it seemed to become.

III. In unison with the pleasures of Christian conversation, its benefits recommend it to our attention. It is highly useful to believers in many ways. It encourages decision and circumspection in our daily intercourse with the world. By engaging in it, we openly acknowledge ourselves to be the servants of God, and thus bind ourselves, to be the servants of God, and thus bind ourselves, by the fear of gross inconsistency, which will greatly assist conscience in the hour of temptation, to avoid every thing that would appear like carelessness or temporizing. It is peculiarly calculated to produce and nurture brotherly love, and to aid this important grace in its operations. For does it not afford the best opportunity for counteracting the baneful effects of suspicion and calumny, displaying our true character, making known our real sentiments, expressing our Christian regard, and exercising our mutual sympathies? And how often has it been the means of instructing the ignorant, confirming the doubtful, reclaiming the backslider, strengthening the weak, consoling the distressed, animating the discouraged, and increasing the knowledge, zeal, gratitude, and joy of Christians, under all circumstances! Far more adapted is it to promote these ends, than is either preaching or reading, except the book read be the Bible. The information derived from these last mentioned sources, must necessarily be somewhat general, and may, or may not suit us; but in conversation we can bring forward our own individual case, freely and explicitly state our difficulties, necessities, and wishes, and our friends can suit their remarks to our special circumstances, and give their instruction and advice, with personal application and unrestrained freedom.

This duty is likewise fitted to do good to the unconverted. If they are only listeners to it, an important opportunity is offered to drop such observations as may especially meet their case, though not directly addressed to them. But the advantage is much greater when they can be prevailed on to take part in the conversation. Then it is possible to close in with them, and grapple with their consciences much more effectually than a public speaker can do. Their particular objections to religion can be heard and answered, their most dangerous stumbling blocks pointed out, their besetting sin shown and opposed, and their special perils described. In the attacks they receive from the pulpit they can parry off the blow directed against them, or take refuge in some excuse or cavil to which the preacher perhaps may not follow them; but in private talk, a homethrust may be made which they cannot ward off, and they can be followed whithersoever they flee.

An objection may be made to these statements, in reference to controversial discourse. This often has produced, and generally will produce many injurious consequences, coldness, distance, dislike, doubt, dissatisfaction, restlessness curiosity, and other evils equally great. But can "controversial" be called "Christian" conversation? Can it be called "Christian" conversation, if it is engaged, really desire to pursue controversy, and to defend the latter title; but merely to defend his own views, and oppose those of his antagonist, cannot merit it; since if it no pious feelings can be excited or encouraged.

IV. Consistency, as well as advantage, requires Christians to cultivate religious conversation.

They profess to have their minds sanctified, and enlarged, and raised, by the operation of the Holy Ghost. How can such a profession be reconciled with their preferring to talk ha-

bitually of the polluted, insignificant, and grovelling things of this world, rather than of the purer, nobler, and sublimer objects of eternity? They profess to have set their supreme affection on religion, and to make it their great, and as it were only concern. But is this sentiment at all accordant with their conversing of religion now and then, as chance may direct? Would they regard a man's pretensions to philosophy, or skill in the arts as just, if he were always to avoid conversation on these subjects? Do we not, according to the constitution of our nature, ever delight to talk of those things which we most ardently love? They profess to be here in a state of probation, preparing for the employments and felicity of heaven. What then? will they spend eternity in talking of the vanities, and business, and politics of this world? Or is it the way to become fitted for the discourse of that blessed state, to render our present conversation altogether unlike it?

Surely the world cannot think professors sincere in their religious intentions, whilst it listens to their prevailing talk. If it hearkens to the dictates of common sense, it must regard them as mere pretenders, not really believing, or feeling what they profess to credit and experience.

If therefore professors pay any deference to the plain injunctions, and authoritative example of God's word; if they desire to enjoy the most satisfying pleasure; if they wish to receive or impart spiritual good; or if they are concerned for consistency between their conduct and profession, they certainly should carefully encourage a habit of Christian conversation. They should prepare for the duty by cultivating a spiritual frame of heart, and storing their minds with religious knowledge and interesting illustrations; and they should seek for opportunities to discharge it, by favoring Christian intercourse, and never suffer any such opportunity to pass away unimproved.

## LADIES' DEPARTMENT.

## RIVALRY IN DRESS.

Custom has sanctioned a mode of cultivation that actually nourishes the faults, instead of the virtues, inherent in woman. She is made studious of frivolity, and expert in vanity; while that caprice, which is alleged against her as a predominant foible, is absolutely nourished instead of being suppressed. All the little defects of temper most common to human nature, are brought into exercise, instead of being repressed. Pettulance, peevishness, impatience, and childish anger, seem to be encouraged by the daily course of immoral instruction, now fashionable in our cities. Girls are dressed up for exhibition, and taught to consider outward ornament as one of their highest privileges. Even in childhood, dress is sedulously inculcated: ornamental articles are distributed as rewards for good behaviour; thus introducing an association of ideas between finery and good conduct, that probably never will be eradicated. I have seen children of five and seven, or at most, nine years of age, dressed like little women, and bedecked with finery. Of all the vanities practised in this vain world, that is the most culpable. It is the deliberate attempt to destroy the very germ of virtue in the young heart, by planting the Uvas tree of vanity in its citadel.

I once saw two little children who were cousins german, who grew up together with an unaccountable antipathy to each other, which strengthened into active enmity, as they entered life at the same time, and on the same theatre of action. A very intelligent female, who had been a spectator of the whole affair, explained the mystery to me. She said that their mothers had been rival belles, in girlhood, and rival matrons in womanhood. These little girls were their first children, and were almost exactly of the same age. From infancy, the mothers had dressed them against each other, and as soon as they became old enough to lend their aid to this virtuous rivalry, they had entered into it with eagerness. As they were both pretty children, the palm of preference could not positively be assigned to either, so that, as is usual in such cases, each had her partizan among the friends, and dependents of her mother. They attended the same schools, and went to the same parties; of course, the competition was incessant. My friend assured me, that she had seen one of them, at the age of five years, colour all over her face, neck, and bosom, with genuine rage, on hearing her rival extolled as a beautiful girl. When they grew up, and were brought out at the same time, it was expected that open strife would ensue. This expectation was verified by the following singular incident.

Just as the young ladies were preparing to enter life, one of the mothers drew a prize of five thousand dollars in a lottery; before this event, they had been in equal circumstances; not positively rich, but independent. It was rightly conjectured, that the successful mother would expend some of her wealth in decorations for her daughter. There was a splendid piece of silk in town, which was fixed upon as the robe of honour, for the young belle, who insisted as it was a unique in taste and beauty, that her rival should have no chance of sharing it with her. She, therefore, purchased so much of the piece, as to leave but a remnant behind, enough to tantalize her cousin, but quite too little to make a full dress. Both mother and daughter were pleased, however, to hear that the remnant had been purchased by their relations, and they solaced themselves with the amiable anticipation of the awkward and ungraceful effect of the scant garment, contrasted with the gorgeous sweep of a full, and ample robe, in the extremest latitude of fashion.

The evening arrived, and the full dressed belle swam into the ball room, armed cap-a-pie, for conquest. She looked around in vain for her cousin. At length she descried her across the room, dancing with a very handsome youth, who seemed to be particularly attentive. A

pang of envy mingled with the exultation of the moment. The young lady looked singularly attractive, in a robe of snow white muslin, and a wreath of white roses bound around her brow. All was simplicity and taste, happily contrasted with gorgeous magnificence, which never shows to advantage in early youth. Presently, the young lady who was dancing, approached her cousin. She affected great fatigue, and forced herself on the same seat, requesting her partner to call a little negro girl from the next room, who had her smelling bottle in charge. The young gentleman obeyed, and the lady leaned on her cousin's shoulder for support. Presently the expected perfume bearer came, and deposited the bottle in the hands of her ed so close to the splendidly appareled young "O la," exclaimed the black girl, in well feigned surprise, "if Miss Lucy's gown an't just like mine!" In truth, the little negro was daintily clad in the remnant of that silk feelings. The young lady saw, and faintly; the mother burst into a paroxysm of rage, and poured forth the long suppressed flood of envy and enmity, which had so long curdled at her heart's core. In a few days, she removed with her whole family, where she has never since been heard of.

Such is the fearful result of that emulation, which the apostle ranks with other less equivocal passions. In a noble, upright mind, it sometimes prompts good actions; but it is a stimulant of doubtful die, and can never be safely recommended. There is such a proneness in the human heart, to get hold of evil, instead of good, where they are commingled together, that it is safer to avoid such mixtures. No one can thoroughly enter upon improvement of any sort, without emulation for a guide, without feeling it degenerate, by imperceptible degrees, into envy. Indeed, it is but a specious modification of the same vice. Emulation eagerly followed, produces strife, and that awakens anger, which immediately transforms the boasted stimulant to virtue, into a malignant passion. It requires a purer heart than usually falls to the lot of man, to follow eagerly the example of any one individual, without being excited to improper feeling towards the prototype. [Mrs. Cary's Letters.]

## THE SUN AND THE GOSPEL.

When you see the sun, you witness the light, and feel the heat, but that is not all. Let it be remembered there is not a body in nature, there is not a drop of water in the shower, there is not a blossom that adorns the tree in spring, there is not an ear of corn that ripens in harvest, there is not a single particle of animal life, that is not produced or sustained by the luminary of heaven. So it is with the principles of the Gospel. So it is with the Sun of Righteousness. The longer I live, the more I am satisfied that there is no moral beauty, but what may be traced to the direct or indirect influence of the Gospel. If you look to the fine sentiments of the heathen, you will find that they have been borrowed from the Gospel! The ancient philosophers took many of their great thoughts from the Bible, and mixed and adulterated them with their own notions, to prevent the thefts from being detected. If I see an amiable youth or an accomplished female possessed of all that can render them lovely, though I cannot say they are actually converted to God, I can trace all their excellencies to the indirect influences of the Gospel. If you deny us the rays of the Sun of Righteousness, this world, in a moral point of view, will be enveloped in midnight darkness. I call upon all classes to think on this subject, to meditate upon your obligations to God for this blessedness, for the mercy he has bestowed upon you, in giving you Christian pastors, preachers of worship, and Christian instruction.—DR. FULLER.

## PERSPICUITY IN ARRANGEMENT.

"I don't know," said a gentleman to the late Rev. Andrew Fuller, "how it is that I can remember your sermons better than those of any other minister, but such is the fact." "I cannot tell," replied Mr. Fuller, "unless it be owing to simplicity of arrangement; I pay particular attention to this part of composition, always placing things together that are related to each other, and that naturally follow each other in succession. For instance," added he, "suppose I were to say to my servant, 'Betty, you must go and buy some butter, and starch, and cream, and soap, and tea, and blue, and sugar, and cakes.' Betty would say, 'Loh, master! I shall never be able to remember all these.' But suppose, I were to say, 'Betty, you know your mistress is going to have some friends to tea to-morrow, and that you are going to wash the day following; and that for the tea-party, you will want tea, and sugar, and cream, and cakes, and butter; and for the washing, you will want soap, and starch, and blue; Betty would instantly reply, 'Yes, master, I can remember them all very well.'"

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WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

Hartford, July, 1825.